

CHAPTER II

CHARACTERISTICS OF THE MORES

Introduction.—The mores have the authority of facts.—Whites and blacks in southern society. — The mores are unrecorded. — Inertia and rigidity of the mores. — Persistency of the mores. — Persistency against new religion. — Roman law. — Effects of Roman law on later mores. — Variability of the mores. — The mores of New England. — Revolution. — The possibility of modifying the mores.— Russia.— Emancipation in Russia and in the United States. — Arbitrary change in the mores. — The case of Japan. — The case of India. — The reforms of Joseph II. — Adoption of the mores of another age. — What changes are possible. — Dissent from the mores. — Group orthodoxy. — Retreat and isolation to start new mores. — Social policy. — Degenerate and evil mores. — The correction of aberrations in the mores. — The mores of advance and decline; cases.—The Greek temper in prosperity. — Greek pessimism. — Greek degeneracy. — Sparta. — The optimism of advance and prosperity.—Antagonism between an individual and the mores of the group. — Antagonism of earlier and later mores. — Antagonism between groups in respect to mores. — Missions and mores. — Missions and antagonistic mores. — Modification of the mores by agitation. — Capricious interest of the masses.— How the group becomes homogeneous.— Syncretism. — The art of administering society.

In this chapter we have to study the persistency of the mores with their inertia and rigidity, even against a new religion or a new "law," i.e. a new social system (sees. 80—87) > then their variability under changed life conditions or under revolution (sees. 88-90); then the possibility of making them change by intelligent effort, considering the cases of Japan, India, and the reforms of Joseph II (sees. 91-97); or the possibility of changing one's self to adopt the mores of another group or another age (sees. 98-99). We shall then consider the dissent of an individual or a sect from the current mores, with judgment of disapproval on them (sees. 100—104), and the chance of correcting them (sec. 105). Next we shall consider the

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